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The concept of a natural science of the gods must include in its ken the primitive and prehistoric as well as recent strata of human experience.

—JOSEPH CAMPBELL

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THE RECONSTITUTION OF HOPE

HUMAN hope is a fragile thing and there are times when the foreboding circumstances of the present seem to threaten even a deep-seated faith with mocking destruction. There is nothing so discouraging as a paralysis of the will. This is the condition described by Arjuna in the sixth chapter of the *Bhagavad-Gita,* where he questions his teacher regarding the fate of the inconstant disciple—one who is accomplished neither in the ways of the world nor in the discipline of the inner life.

> Doth he, fallen from both, like a broken cloud without any support, become destroyed, O strong-armed one, being deluded in the path of the Supreme Spirit?

Krishna offers his pupil what consolation he can, but the pain of indecision perforce remains. In the struggle which confronts him, his opponents suffer no ambivalence. Duryodhana, with the calm of a convinced fatalist, declares: "This army of ours . . . is not sufficient, while their forces . . . are sufficient," yet moves toward battle with ready resolve. But Arjuna, whose forces are supposed to be sufficient; who, by the omen of prophets and the longings of men, is supposed to be victor; who has Krishna in his chariot and the onward current of evolution in his heart—he, Arjuna, is nervous and depressed.

Arjuna has a great company of allies, but in the loneliness of his isolation he no longer sees them; or worse, he does not feel them: and to Krishna, the sublime lord, he only complains.

Since so much of the *Gita* is given over to the facets of Arjuna's unhappy state of mind, his trouble must be characteristic of the common

human condition—or characteristic, rather, of all those who, during the Kali Yuga, attempt to find their way to the secret path of the inner life. To exchange the outer rule for the inner is no easy thing. To let go without before one has a firm grip within is probably the most frightening undertaking that a human being can attempt, something like jumping into the sea before you know how to swim with any skill; and yet there seems to be no other way. In this age, the assurances and securities are all subjective, save for the touch of heart we get from one another along the way, while the trials and pressures are both inner and outer.

Again and again, the pastoral scene of ancient days flashes before the inner eye. One remembers, or thinks to remember, the temple in the center of the village—solid and faithful representative of the order and friendliness of life. There is the patient guidance of elders who see and know, and the plainly marked course. Knowledge of good and evil was then no hidden and obscure puzzle. Teachers were teachers, duty was duty, and the age smiled upon the loyal and faithful ones.

This is the sad nostalgia which fills Arjuna with a swoon of self-pity. He finds his world over-turned, the trusted signs and symbols no longer reliable, his good intentions only getting him into conflict situations.

Something has happened to him; he has invoked a special process of growth; but when his eyes are opened upon the new scene, he sees only the break-up of the familiar, not the subtle order of what is to come.

Well, we may say to ourselves, if the flower of fifth-race evolution, the type and symbol of the victorious disciple, was thus bewildered and cast down, how can we, without his countless merits, escape a similar ordeal? Indeed, anxieties should arise only if we fail to experience this dark encounter, this mystification which is founded upon the calculus of our own personal being.

And now not only the person, but the world also, is overtaken by a kind of dark night of the soul. A madness is upon the men of power, making the good of mankind seem dependent upon the brazen horrors of war, turning the very virtues of sturdy manhood into unfeeling ruthlessness, the principle of trust into a ready anger at all who dare to wonder where, in this time of universal fear, is really truth and right. Now the weak have been made strong, and the strong weak, while the ancient prophecies are one after another fulfilled.

What must be remembered, in such a time, is that the darkness is a natural thing. It was natural for Arjuna, is natural for us. And it is natural for our age. Would you have madness rewarded with calm and a pleasant and fortunate future? Would you have willful selfishness and all the petty self-deceptions of modern progress blossom into a lying eiderdown of comfort and personal happiness?

For the individual, the darkness is a self-imposed crisis of a long, long search. For the world it is the heavy ill of misdirected energies and of forgetfulness of what we are and should be about. That they come together makes a compounded black, but it is only the law of nature working, and not some alien wickedness from outer space.

A human being can always endure. He can endure and he can work; indeed, he will work, for there is nothing else to do. While he endures, he wears out many things that as a soul he has no use for—his vanity, for one, for how can he be vain of the darkness which surrounds him? The ambitious yearnings go, and the last little shred of hope for special privilege is at last burnt away. All the things which belong to the childhood of his nature are finally made into memories of the past, useful only for their instruction in the foibles and follies of "human nature."

Hope—what happens to hope? Hope, one must believe, is reconstituted into something more durable, perhaps into recognition that the future is always enwrapped in the present and needs no desperate human longings to make it unfold.

The dark will pass. The law of cycles is a rule which cannot betray. The wisdom of the ages is wisdom still, for all the grinding hours which wear away what must be worn away. And there is the unmistakable fact that we could not go back, even if we would. Meanwhile, our moments of weakness are upheld by others' moments of strength. That is the meaning of a *movement*—people supporting one another by faithfully working together toward a common end. We are not called upon to bear, like Atlas, the entire weight of the world, but only to carry our own weight and some little more. Doing that, in the way we know, is all that is needed.

THE HISTORY OF A PLANET

NO star, among the countless myriads that twinkle over the sidereal fields of the night sky, shines so dazzlingly as the planet Venus—not even Sirius-Sothis, the dog-star, beloved by Isis. Venus is the queen among our planets, the crown jewel of our solar system. She is the inspirer of the poet, the guardian and companion of the lonely shepherd, the lovely morning and the evening star. For, "Stars teach as well as shine," although their secrets are still untold and unrevealed to the majority of men, including astronomers. They are "a beauty and a mystery," verily. But "where there is a mystery, it is generally supposed that there must also be evil," says Byron. Evil, therefore, was detected by evilly-disposed human fancy, even in those bright luminous eyes peeping at our wicked world through the veil of ether. Thus there came to exist slandered stars and planets as well as slandered men and women. Too often are the reputation and fortune of one man or party sacrificed for the benefit of another man or party. As on earth below, so in the heavens above, and Venus, the sister planet of our earth,[1] was sacrificed to the ambition of our little globe to show the latter the "chosen" planet of the Lord. She became the scapegoat, the *Azaziel* of the starry dome, for the sins of the Earth, or rather for those of a certain class in the human family—the clergy—who slandered the bright orb, in order to prove what their ambition suggested to them as the best means to reach power, and exercise it unswervingly over the superstitious and ignorant masses.

This took place during the middle ages. And now the sin lies black at the door of Christians and their scientific inspirers, though the error was successfully raised to the lofty position of a religious dogma, as many other fictions and inventions have been.

Indeed, the whole sidereal world, planets and their regents—the ancient gods of poetical paganism—the sun, the moon, the elements,

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NOTE.—This article, by H. P. Blavatsky, first printed in *Lucifer* for September, 1887, has not been reprinted in THEOSOPHY since February, 1917. Current scientific data on Venus and subsequent speculations may be found in the Lookout section.

[1] "Venus is a second Earth," says Reynaud, in *Terre et Ciel* (p. 74), "so much so that were there any communication possible between the two planets, their inhabitants might take their respective earths for the two hemispheres of the same world. . . . They seem on the sky, *like two sisters*. Similar in conformation, these two worlds are also similiar in the character assigned to them in the Universe."

and the entire host of incalculable worlds—those at least which happened to be known to the Church Fathers—shared in the same fate. They have all been slandered, all bedevilled by the insatiable desire of proving one little system of theology—built on and constructed out of old pagan materials—the only right and holy one, and all those which preceded or followed it utterly wrong. Sun and stars, the very air itself, we are asked to believe, became pure and "redeemed" from original sin and the Satanic element of heathenism, only after the year I, A.D. Scholastics and scholiasts, the spirit of whom "spurned laborious investigation and slow induction," had shown, to the satisfaction of infallible Church, the whole Kosmos in the power of Satan—a poor compliment to God—before the year of the Nativity; and Christians had to believe or be condemned. Never have subtle sophistry and casuistry shown themselves so plainly in their true light, however, as in the questions of the ex-Satanism and later redemption of various heavenly bodies. Poor beautiful Venus got worsted in that war of so-called divine proofs to a greater degree than any of her sidereal colleagues. While the history of the other six planets, and their gradual transformation from Greco-Aryan gods into Semitic devils, and finally into "divine attributes of the *seven eyes* of the Lord," is known but to the educated, that of Venus-Lucifer has become a household story among even the most illiterate in Roman Catholic countries.

This story shall now be told for the benefit of those who may have neglected their astral mythology.

Venus, characterised by Pythagoras as the *sol alter,* a second Sun, on account of her magnificent radiance—equalled by none other—was the first to draw the attention of ancient Theogonists. Before it began to be called Venus, it was known in *pre-Hesiodic* theogony as Eosphoros (or Phosphoros) and Hesperos, the children of the dawn and twilight. In Hesiod, moreover, the planet is decomposed into two divine beings, two brothers—Eosphoros (the *Lucifer* of the Latins) the morning, and Hesperos, the evening star. They are the children of Astrœos and Eos, the starry heaven and the dawn, as also of Kephalos and Eos (*Theog.* 381, *Hyg. Poet. Astron.* II, 42). Preller, quoted by Decharme, shows Phaeton identical with Phosphoros or Lucifer (*Griech. Mythol.* 1,365). And on the authority of Hesiod he also makes Phaeton the son of the latter two divinities—Kephalos and Eos.

Now Phaeton or Phosphoros, the "luminous morning orb," is carried

away in his early youth by Aphrodite (Venus) who makes of him the night guardian of her sanctuary (*Theog.* 987-991). He is the "beautiful morning star" (*Vide* St. John's *Revelation* XXII, 16) loved for its radiant light by the Goddess of the Dawn, Aurora, who, while gradually eclipsing the light of her beloved, thus seeming to carry off the star, makes it reappear on the evening horizon where it watches the gates of heaven. In early morning, Phosphoros, "issuing from the waters of the Ocean, raises in heaven his sacred head to announce the approach of divine light." (*Iliad,* XXIII, 226; *Odyss.,* XXIII, 93; VIRG. *Æneid* VIII, 589; *Mythol. de la Grèce Antique,* 247). He holds a torch in his hand and flies through space as he precedes the car of Aurora. In the evening he becomes Hesperos, "the most splendid of the stars that shine on the celestial vault" (*Iliad,* XXII, 317). He is the father of the Hesperides, the guardians of the golden apples together with the Dragon; the beautiful genius of the flowing golden curls, sung and glorified in all the ancient *epithalami* (the bridal songs of the early Christians as of the pagan Greeks); he, who at the fall of the night, leads the nuptial *cortège* and delivers the bride into the arms of the bridegroom. (*Carmen Nuptiale.* See *Mythol. de la Grèce Antique.* Decharme.)

So far, there seems to be no possible *rapprochement,* no analogy to be discovered between this poetical personification of a star, a purely astronomical myth, and the *Satanism* of Christian theology. True, the close connection between the planet as Hesperos, the evening star, and the *Greek* Garden of Eden with its Dragon and the golden apples may, with a certain stretch of imagination, suggest some painful comparisons with the third chapter of Genesis. But this is insufficient to justify the building of a theological wall of defence against paganism made up of slander and misrepresentations.

But of all the Greek *euhemerisations,* Lucifer-Eosphoros is, perhaps, the most complicated. The planet has become with the Latins, Venus, or Aphrodite-*Anadyomene,* the foam-born Goddess, the "Divine Mother," and one with the Phœnician Astarte, or the Jewish Astaroth. They were all called "The Morning Star," and the Virgins of the Sea, or Mar (whence Mary), the great Deep, titles now given by the Roman Church to their Virgin Mary. They were all connected with the moon and the crescent, with the Dragon and the planet Venus, as the mother of Christ has been made connected with all these attributes. If the Phœnician mariners carried, fixed on the prow of their ships, the image

of the goddess Astarte (or Aphrodite, Venus Erycina) and looked upon the evening and the morning star as *their* guiding star, "the eye of their Goddess mother," so do the Roman Catholic sailors the same to this day. They fix a Madonna on the prows of their vessels, and the blessed Virgin Mary is called the "Virgin of the Sea." The accepted patroness of Christian sailors, their star, *"Stella Del Mar,"* etc., she stands on the crescent moon. Like the old pagan Goddesses, she is the "Queen of Heaven," and the "Morning Star" just as they were.

Whether this can explain anything, is left to the reader's sagacity. Meanwhile, Lucifer-Venus has nought to do with darkness, and everything with light. When called *Lucifer,* it is the "light bringer," the first radiant beam which destroys the lethal darkness of night. When named Venus, the planet-star becomes the symbol of dawn, the chaste Aurora. Professor Max Müller rightly conjectures that Aphrodite, born of the sea, is a personification of the Dawn of Day, and the most lovely of all the sights in Nature (*Science of Language*) for, before her naturalisation by the Greeks, Aphrodite was Nature personified, the life and light of the Pagan world, as proven in the beautiful invocation to Venus by Lucretius, quoted by Decharme. She is *divine* Nature in her entirety, *Aditi-Prakriti* before she becomes Lakshmi. She is that Nature before whose majestic and fair face, "the winds fly away, the quieted sky pours torrents of light, and the sea-waves smile," (Lucretius). When referred to as the Syrian goddess Astarte, the Astaroth of Hieropolis, the radiant planet was personified as a majestic woman, holding in one outstretched hand a torch, in the other, a crooked staff in the form of a cross. (*Vide* Lucian's *De Dea Syrie,* and Cicero's *De Nat. Deorum,* 3 c.23.) Finally, the planet is represented astronomically, as a globe *poised above the cross*—a symbol no devil would like to associate with—while the planet Earth is a globe with a cross *over it.*

But then, these crosses are not the symbols of Christianity, but the Egyptian *crux ansata,* the attribute of Isis (who is Venus, and Aphrodite, Nature, also); the fact that the Earth has the *crux ansata* reversed, having a great occult significance upon which there is no necessity of entering at present.

Now what says the Church and how does it explain the "dreadful association"? The Church believes in the devil, of course, and could not afford to lose him. *"The Devil is the chief pillar of the Church"* confesses

unblushingly an advocate[2] of the *Ecclesia Militans*. "All the Alexandrian Gnostics speak to us of the fall of the Æons and their Pleroma, and all attribute that fall *to the desire to know,*" writes another volunteer in the same army, slandering the Gnostics as usual and identifying *the desire to know* or occultism, magic, with Satanism.[3] And then, forthwith, he quotes from Schlegel's *Philosophie de l'Histoire* to show that the seven rectors (planets) of Pymander, "commissioned by God to contain the phenomenal world in their seven circles, lost in love with their own beauty,[4] came to admire themselves with such intensity that owing to this proud self-adulation they finally *fell*."

Perversity having thus found its way amongst the angels, the most beautiful creature of God "revolted against its Maker." That creature is in theological fancy Venus-Lucifer, or rather the informing Spirit or Regent of that planet. This teaching is based on the following speculation. The three principal heroes of the great sidereal catastrophe mentioned in Revelation are, according to the testimony of the Church fathers—"the Verbum, Lucifer his usurper (see editorial) and the grand Archangel who conquered him," and whose "palaces" (the "houses" astrology calls them) are in the Sun, Venus-Lucifer, and Mercury. This is quite evident, since the position of these orbs in the Solar system corresponds in their hierarchical order to that of the "heroes" in Chapter xii of Revelation "their names and destinies (?) being closely connected in the theological (exoteric) system with these three great metaphysical names." (De Mirville's *Memoir* to the Academy of France, on the rapping Spirits and the Demons.)

The outcome of this was, that theological legend made of Venus-Lucifer the sphere and domain of the fallen Archangel, or Satan before his apostacy. Called upon to reconcile this statement with that other fact, that the metaphor of "the morning star," is applied to both Jesus, and his Virgin mother, and that the planet Venus-Lucifer is included, moreover, among the "stars" of the seven planetary spirits worshipped

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[2] Thus saith Des Mousseaux, *Mœurs et Pratiques des Demons,* p. X.—and he is corroborated in this by Cardinal de Ventura. The Devil, he says, "is one of the great personages *whose life is closely allied to that of the Church;* and without him . . . the fall of man could not have taken place. If it were not for him (the Devil), the Saviour, the Redeemer, the Crucified would be but the most ridiculous of supernumeraries and the Cross an insult to good sense." And if so, then we should feel thankful to the poor Devil.

[3] De Mirville. "No Devil, no Christ," he exclaims.

[4] This is only another version of Narcissus, the Greek victim of his own fair looks.

by the Roman Catholics[5] under new names, the defenders of the Latin dogmas and beliefs answer as follows:

"Lucifer, the jealous neighbour of the Sun (Christ) said to himself in his great pride: 'I will rise as high as he!' He was thwarted in his design by Mercury, though the brightness of the latter (who is St. Michael) was as much lost in the blazing fires of the great Solar orb as his own was, and though, like Lucifer, Mercury is only the assessor, and the guard of honour to the Sun." (*Ibid.*) Guards of "dishonor" now rather, if the teachings of *theological* Christianity were true. But here comes in the cloven foot of the Jesuit. The ardent defender of Roman Catholic Demonolatry and of the worship of the seven planetary spirits, at the same time, pretends great wonder at the coincidences between old Pagan and Christian *legends,* between the fable about Mercury and Venus, and the *historical truths* told of St. Michael—the "angel of the face"—the terrestrial double, or *ferouer* of Christ. He points them out saying: "like Mercury, the archangel Michael, is the *friend* of the Sun, his Mitra, perhaps, for Michael is a *psychopompic* genius, one who leads the separated souls to their appointed abodes, and like Mitra, he is the *well-known adversary of the demons.*" This is demonstrated by the book of the *Nabatheans* recently discovered (by Chwolson), in which the Zoroastrian Mitra is called the "*grand enemy of the planet Venus.*"[6] (*Ibid.* p. 160.)

There is something in this. A candid confession, for once, of perfect identity of celestial personages and of *borrowing* from every pagan source. It *is* curious, if unblushing. While in the oldest Mazdean allegories, Mitra conquers the planet Venus, in Christian tradition Michael defeats Lucifer, and both receive, as war spoils, the planet of the vanquished deity.

"Mitra," says Dollinger, "possessed, in days of old, the star of Mer-

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[5] The famous temple dedicated to the Seven Angels at Rome, and built by Michael-Angelo in 1561, is still there, now called the "Church of St. Mary of the Angels." In the old Roman Missals printed in 1563—one or two of which may still be seen in Palazzo Barberini—one may find the religious service (*officio*) of the seven angels, and their *old* and occult names. That the "angels" are the pagan Rectors, under different names—the Jewish having replaced the Greek and Latin names—of the seven planets is proven by what Pope Pius V. said in his Bull to the Spanish Clergy, permitting and encouraging the worship of the said seven spirits of the stars. "One cannot exalt too much these *seven rectors* of the world, *figured by the seven planets,* as it is consoling to our century to witness by the grace of God the cult of these *seven ardent lights,* and of these *seven stars* reassuming all its lustre in the Christian republic." (*Les Sept Esprits et l'Histoire de leur Culte;* De Mirville's 2nd memoir addressed to the Academy. Vol. II, p. 358)

[6] Herodotus showing the identity of Mitra and Venus, the sentence in the *Nabathean Agriculture* is evidently misunderstood.

cury, placed between the sun and the moon, but he was given the planet of the conquered, and ever since his victory he is identified with Venus." (*Judaisme and Paganisme,* Vol. II, p. 109. French transl.)

"In the Christian tradition," adds the learned Marquis, "St. Michael *is apportioned in Heaven the throne and the palace of the foe he has vanquished.* Moreover, like Mercury, during the palmy days of paganism, which made sacred to this *demon*-god all the promontories of the earth, *the Archangel is the patron of the same in our religion.*" This means, if it does mean anything, that *now,* at any rate, Lucifer-Venus is a *sacred* planet, and no synonym of Satan, since St. Michael has become his legal heir?

The above remarks conclude with this cool reflection:

"It is evident that paganism has *utilised beforehand,* and most marvellously, all the features and characteristics of the *prince of the face of the Lord* (Michael) in applying them to that *Mercury,* to the Egyptian *Hermes Anubis,* and the *Hermes Christos* of the Gnostics. Each of these was represented as the first among the divine councillors, and the god nearest to the sun, *quis ut Deus.*"

Which title, with all its attributes, became that of Michael. The good Fathers, the Master Masons of the temple of *Church* Christianity, knew indeed how to utilize pagan material for their new dogmas.

The fact is, that it is sufficient to examine certain Egyptian *cartouches,* pointed out by Rossellini (*Egypte,* Vol. I, p. 289) to find Mercury (the double of Sirius in our solar system) as Sothis, preceded by the words "*sole*" and "*solis custode, sostegnon dei dominanti, e forte grande dei vigilanti,*" "watchman of the sun, sustainer of dominions, and the strongest of all the vigilants." All these titles and attributes are now those of the Archangel Michael, who has inherited them from the *demons* of paganism.

Moreover, travellers in Rome may testify to the wonderful presence in the statue of Mitra, at the Vatican, of the best known Christian symbols. Mystics boast of it. They find "in his lion's head, and the eagle's wings, those of the courageous Seraph, the master of space (Michael); in his caduceus, the spear, in the two serpents coiled around the body, the struggle of the good and bad principles, and especially in the two keys which the said Mitra holds, like St. Peter, the keys with which this Seraph-patron of the latter opens and shuts the gates of Heaven, *astra cludit et recludit.*" (*Mem.* p. 162.)

To sum up, the aforesaid shows that the theological romance of Lucifer was built upon the various myths and allegories of the pagan world, and that it is no *revealed* dogma, but simply one invented to uphold superstition. Mercury being one of the Sun's *assessors,* or the *cynocephali* of the Egyptians and *the watch-dogs of the Sun,* literally, the other was *Eosphoros,* the most brilliant of the planets, *"qui mane oriebaris,"* the early rising, or the Greek *orthrinos.* It was identical with the *Ammon-ra,* the light-bearer of Egypt, and called by all nations "the *second born* of light" (the first being Mercury), the beginning of his (the Sun's) ways of wisdom, the Archangel Michael being also referred to as the *principium viarum Domini.*

Thus a purely astronomical personification, built upon an occult meaning which no one has hitherto seemed to unriddle outside the Eastern wisdom, has now become a dogma, part and parcel of Christian revelation. A clumsy transference of characters is unequal to the task of making thinking people accept in one and the same trinitarian group, the "Word" or Jesus, God and Michael (with the Virgin occasionally to complete it) on the one hand, and Mitra, Satan and Apollo-Abbadon on the other: the whole at the whim and pleasure of Roman Catholic Scholiasts. If Mercury and Venus (Lucifer) are (astronomically in their revolution around the Sun) the symbols of God the Father, the Son, and of their Vicar, Michael, the "Dragon-Conqueror," in Christian legend, why should they when called Apollo-*Abaddon,* the "King of the Abyss," Lucifer, Satan, or Venus—become forthwith devils and demons? If we are told that the "conqueror," or "Mercury-Sun," or again St. Michael of the *Revelation,* was given the spoils of the conquered angel, namely, his planet, why should opprobrium be any longer attached to a constellation so purified? Lucifer is now the "Angel of the Face of the Lord,"[7] because "that face is mirrored in it." We think rather, because the Sun is reflecting his beams in Mercury seven times more than it does on our Earth, and twice more in Lucifer-Venus: the Christian symbol proving again its astronomical origin. But whether from the astronomical, mystical or symbological aspect, Lucifer is as good as any other planet. To advance as a proof of its demoniacal character, and identity with Satan, the configuration of Venus, which

[7] "Both in Biblical and pagan theologies," says de Mirville, "the Sun has its god, its defender, and its sacrilegious usurper, in other words, its Ormuzd, its planet Mercury (Mitra), and its Lucifer, Venus (or Ahriman), taken away from its ancient master, and now given to its conqueror." (p. 164) Therefore, Lucifer-Venus is quite *holy* now.

gives to the crescent of this planet the appearance of a cut-off horn is rank nonsense. But to connect this with the horns of "The Mystic Dragon" in *Revelation*—"one of which was broken"[8]—as the two French Demonologists, the Marquis de Mirville and the Chevalier des Mousseaux, the champions of the Church militant, would have their readers believe in the second half of our present century—is simply an insult to the public.

Besides which, the Devil had no horns before the fourth century of the Christian era. It is a purely Patristic invention arising from their desire to connect the god Pan, and the pagan Fauns and Satyrs, with their Satanic legend. The demons of Heathendom were as hornless and as tailless as the Archangel Michael himself in the imaginations of his worshippers. The "horns" were, in pagan symbolism, an emblem of divine power and creation, and of fertility in nature. Hence the ram's horns of Ammon, of Bacchus, and of Moses on ancient medals, and the cow's horns of Isis and Diana, etc., etc., and of the Lord God of the Prophets of Israel himself. For Habakkuk gives the evidence that this symbolism was accepted by the "chosen people" as much as by the Gentiles. In Chapter III, that prophet speaks of the "Holy One from Mount Paran," of the Lord God who "comes from Teman, and *whose brightness was as the light,*" and who had "*horns* coming out of his hand."

When one reads, moreover, the Hebrew text of Isaiah, and finds that no Lucifer is mentioned at all in Chapter XIV, v. 12, but simply *Hillel*, "a *bright* star," one can hardly refrain from wondering that *educated people* should be still ignorant enough at the close of our century to associate a radiant planet—or anything else in nature for the matter of that—with the DEVIL![9]

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[8] In Revelation there is no "horn broken," but it is simply said in Chapter XIII, 3, that John saw "one of his heads, as it were, wounded to death." John knew naught in his generation of "a horned" devil.

[9] The literal words used, and their translation, are *"Aïk Naphelta Mi-Shamayim Hillel Ben Shachar Negdangta La-Aretz Cholesch El-Goüm,"* or, "How art thou fallen from the heavens, Hillel, Son of the Morning, how art thou cast down unto the earth, thou who didst cast down the nations." Here the word, translated "Lucifer," is Hillel, and its meaning is "shining brightly or gloriously." It is very true also, that by a pun to which Hebrew words lend themselves so easily, the verb *hillel* may be made to mean "to howl," hence, by an easy derivation, hillel may be constructed into "howler," or a devil, a creature, however, one hears rarely, if ever, "howling." In his *Lexicon*, Parkhurst says: "The Syriac translation of this passage renders it 'howl'; and even Jerome observes that it literally means 'to howl.' Michaelis translates it, 'Howl, Son of the Morning'." But at this rate, Hillel, the great Jewish sage and reformer, might also be called a "howler," and connected with the devil!

HIDDEN HINTS IN THE SECRET DOCTRINE

I

(From p. 1 to p. 67, Vol. I)

A PROPHECY. In the 20th century—1900—the scholars of our era will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but simply outlined—*Vol. I, p. xxxvii, Introd.* In other places the author hints at surprises in store in the way of manuscripts, etc. It would seem that by 1900 some "discoveries" will be made by scholars that will support our author. "Once the door [is] permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted." *I, xxxviii, fn.* "We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races." *I, xliv.*

AN ARCHAIC MANUSCRIPT. Some of the doctrines given out are found by her in a collection of palm-leaves made impervious to the elements by some unknown process. *Proem, I, 1.* It is well known that some of the most ancient Eastern manuscripts are on palm-leaves which are cut in oblong, narrow form and tied with a string. How is this seen by her? Either in the astral light or objectively, being brought to her table. By whom or what?

CONTINUITY OF PLAN FROM ONE MANVANTARA TO ANOTHER. In this old MS. it is said (*Proem*) that during the pralaya the plan for the next manvantara slumbers until the dawn of the next evolution, when its potential power goes forth to action. There is, therefore, a continuity from manvantara through pralaya to succeeding manvantara. Continued on pp. 4 and 5 of Vol. I.

THE BASIS OF AFFINITY, hence for all correlations of force. It is stated that Leucippus taught an occult law when he declared, 500 B.C., that the *lateral motion of atoms* is the root for affinity and correlation of force. *I, 2.*

NOTE.—This article by William Q. Judge originally printed in the *Path* in nine sections, beginning January, 1891, was similarly reprinted in THEOSOPHY, Vol. 35. It is here reprinted in three sections, numbered according to original sequence.

EACH PERIOD OF EVOLUTION IS *sui generis*. "Yet at each new Manvantara its organization [speaking of the cosmos] may be regarded as the first and the last of its kind, as it evolutes every time on a higher plane." *I, 3.*

A NEW ELEMENT AT THE END OF OUR 4TH ROUND. "Occult Science recognizes *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material, *as it will become visible in the air* towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth." *I, 12.*

AKAS AND MANAS CORRESPOND. See *note p. 13, Vol. I.* "A'kasa, the fifth universal Cosmic Principle (to which corresponds and from which proceeds human Manas) is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles." It must therefore follow, under the law of correspondences, that *manas* in the seven-fold division is creative, correlative, and immutable in the same way and portions as stated for Akasa.

MANAS IN THE 5TH ROUND. By following out the correspondence we find that as Ether, the lower form of Akas, now semi-material, will become visible in the air at the end of this Round—the 4th—so *manas*, now only semi-developed in this race, will be further evolved in the 5th Round at the same time with the parent source, and as the form of Ether spoken of will then be the superior element in nature, so at the same time the superior principle reigning in the septenary constitution of man will be *manas*. The full development of *manas* imposes full responsibility on the race, and thus we see how the turning point is reached and what it may mean, and also what is the meaning of the "moment of Choice." With full responsibility the choice must be made by the race which thus has perfect *manas*. It is for and towards that period that the Masters of Wisdom are now working so as to prepare the present Egos for the momentous days when the choice of the good or evil path must be intelligently made.

And as in many places in the *Secret Doctrine* the author says that we are the same egos who were in the Atlantean bodies, and that they had a very weighty karma, we may perceive why it is that we are those who will be compelled to make the great choice for good or evil destiny in the next Round.

DIFFERENCE BETWEEN EFFECT OF GREAT AND MINOR PRALAYA.

The question "What happens to the planets during a minor pralaya or dissolution?" is answered in *footnote p. 18, Vol. I.* They are dead, as it were, but not dissolved, for, as she says, "the planets remain intact, though dead, as a huge animal, caught and imbedded in the polar ice, remains the same for ages." After the great Pralaya no planets remain *in corporibus,* but all are dissolved, their akasic "photographs" alone remaining. This must be taken metaphorically, or else we will again make objective that which is subjective. But in a minor pralaya the "dead planets" are objective in space, but with all their active life and energy gone.

Dhyan Chohans Not the Only Term for the Highest Beings. "Each of the various groups has its own designation in the Secret Doctrine." *I, 22, lines 8, 9.* Nor are they personifications of powers in nature. *I, 38, line 18.*

Each Round has its special class of Dhyanis to watch over it. The same for races, *I, 42, (a).* The present round is watched especially by the Fourth Class of Dhyanis.

The Absolute Not Understood by the Dhyan Chohans. *I, 51, line 16.* And yet some theosophists ask to have definitions or explanations of the Absolute. We heard of one who claimed to have "communed with the Absolute."

The Breath of Brahma. This may be said to be the same as "The Eternal Breath" spoken of in the *Secret Doctrine.* It is motion, and proceeds through space ceaselessly. It does not stop during the pralayas. *I, 55, line 11.*

Ideals and Types in the Astral Light. The prototype is present in an ideal form in the Astral Light from "Dawn" to "Night" during the Manvantaric period—everything from man to mite, from giant trees down to the tiniest blade of grass. *I, 63, 1st par.* There is a clear correspondence here with the formation of the astral man, which is the copy, plan, or prototype on which the corporeal man is formed.

The Primordial Form of every manifested thing is like that of an egg. *I, 65. A paramahansa* once wrote for the *Theosophist* an article in which he said that theosophy was that Branch of Masonry which showed the universe in the form of an egg.

The Verbum, or Word, and its Force. All religions speak of "the Word." The Jews, from whom the Christians get their religion, say that the all-powerful name of God if pronounced will shake the

Universe; the Freemasons speak of the lost word; the Hindus tell of the great word; it is the Greek *logos.* The question is often raised, "Supposing there be such a word, wherein is its force?" H.P.B. says it is in *motion* and not in number. *I, 67, fn.* The Hebrew Kaballah leans more to *number,* as being the force or power of this word.

II

(From p. 67 to p. 128, Vol. I)

MATTER DURING PRALAYA. It is in a state of great tenuity seen only by Bodhisatvas. When evolution begins again it appears like curds in space. *Vol. I, p. 69.*

ELECTRICITY AN ENTITY. *I, 76, line 6;* it is an emanation from an entity of power, *p. 111, note;* and is coexistent with the One Life, *p. 81;* it is primordial matter of a special nature, *p. 82.*

PULSATION OF THE HEART AND THE TIDES. Probably due to the universal expanding and contracting of the atoms, which in turn are caused by the expansion and contraction of matter of space. *I, 84.* "There is heat internal and heat external in every atom." *Id.*

TWO SORTS OF FIRE OR HEAT. One in the central Sun and the other in the manifested universe and solar system. *I, 84, 87.*

MAGICAL POTENCY OF WORDS is in the vowel sounds and not in the numbers. *I, 94.*

THE TERM "HUMAN" IS NOT TO BE CONFINED TO THIS GLOBE. It must be applied to all entities who have reached the fourth stage of development on any planet in space in its fourth round in any chain of planets. *I, 106, 2nd par.*

BUDDHI AS COMPARED WITH SPIRIT is material, although for us and the highest conceptions we can form it is wholly beyond materiality. *I, 119, line 7.*

THE HUMAN MONAD is the union of the ray from the absolute with the soul. *I, 119, 1st par.*

SYMBOLISM AND NUMBERS. They are intimately connected with the hosts of the Dhyan-Chohans. The basic numbers refer each to groups of distinct ideas which vary according to the group of Dhyan Chohans referred to. In other places the author says that, as the Dhyani are connected with evolution in all its intricacies and mysteries, it follows that symbolism is of the highest importance. *I, 119 (b).*

THE ONE FUNDAMENTAL LAW OF OCCULT SCIENCE is the radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to Atom and from the highest Dhyan Chohan to the smallest infusoria. And this is to be applied spiritually, intellectually, and physically. *I, 120, last par.*

KARMA NEEDS MATERIAL AGENCIES to carry out its decrees. *I, 123, line 2.* The material agents spoken of here are not merely those that we class as such, but many others which are generally conceived of by us as spiritual. For, as said above, even Buddhi is material when compared with Atman, of which it is the vehicle. The clue here given is in regard to the operations of Karma through the atoms that are used by the egos in their various incarnations. But in following this out it must not be forgotten that there is no particle or point of materiality which is not at the same time mixed with or in company with another particle—if the word may be used for this purpose—of spirit or the one life.

THE THREE GROUPS OF BUILDERS. These are as follows: The first is the group which constructs the entire system as a whole and which includes more than this globe system; the second is the group of builders who come in when the system as a great whole is ready and form the planetary chain of this earth; and the third is that group which builds or projects Humanity, as they are the great type of the microcosm—man. *I, 128, second par.*

THE LIPIKA AS COMPARED WITH THE BUILDERS are the great Spirits of the universe as a whole, the builders being of a special nature. The Lipika, like the others, are divided into three groups, but it is asserted that only the lowest of these three groups has to do with this system of ours, and that the other two cannot be known, and also that those two are so high that it is doubtful if even the highest of the Adepts know about them. It may therefore be supposed that for the Adepts the Lipika of the higher degrees are as great a mystery as the Mahatmas are for us, and that this ascending scale of greatness ever gives to the soul something still higher, no matter how far it may progress, to which to look and aspire. *V. I, see whole of page 128.*

But as each of the three groups is divided into seven others (*p. 127*), it may be the 21st sub-group which had to do with this globe; and it is said that as to the highest of the groups it is directly connected with our karma. *I, 128, last line.* Now as Karma rules the entire universe, it must follow, in order to make and keep harmony, that the "highest grade of

Lipika" referred to on page 128 is not the highest of the last series of 21 sub-groups, but the highest of the whole three great groups.

NOTE WELL. Whenever an "entity" is spoken of among the various "hosts" it is to be known as composed of many entities, just as man himself is similarly constituted, his total consciousness being that of the whole mass of beings who go to make up his intricate life.

III

(From p. 128 to p. 160, Vol. I.)

NIRMANAKAYAS. First reference to these on *p. 132, note,* where they are called "the surviving spiritual principles of men," and in the text they are those who *reincarnate for the good of the world* if they choose.

ELECTRICITY AGAIN is mentioned as *Life, p. 137, 4th line: also p. 139, line 17;* also a form of "Fohat"; *also p. 145 (b).*

ETHER only partially manifested, and not to be fully so until the 5th round, *p. 140.*

THAT ENTITIES ARE CONSTITUTED of many units, each an entity. Thus that "Fohat," elsewhere called "an Entity," is not one undivided entity, but is made up of others; and that there are as many Fohats as there are worlds. *Note 2, p. 143, and p. 145 (b).*

ELIXIR OF LIFE. A hint thereupon. *Note 2, p. 144.*

ELEMENTALS CONCERNED in all forces, *e. g.,* that electricity, magnetism, cohesion, and the like, are made up of elementals. These, of course, are not all of one class, but of several, *p. 146.* Near the end of this page it is inferentially stated that elementals are generated in millions by other beings. This must be, in fact, a transforming process in the atoms. By referring to *p. 143* a broad hint will be found as to this in the remarks upon the "fate of an atom" once caught into any world sphere, and the means of getting out through "a current of efflux." Is this *efflux* through the transforming being?

THE MOON. In what sense dead? Only as to her inner principles. Her physical principles are not dead, but have a certain activity, *p. 149, note I.* And her spiritual principles have been transferred to this earth, *p. 155, note* and *p. 156, line 6.*

DISAPPEARANCE OF THE MOON will have occurred before this earth has passed through her 7th human round, *p. 155, note.*

ARCHETYPAL MAN ON GLOBE A. *p. 159, last par.* Here is a most interesting hint not often referred to and opening up a vista of thought. In the 1st round of the monads in this chain of planets, the monads from the preceding chain of worlds—say the moon's chain—*become human beings* on Globe A. But in the 2nd round the process alters, and it is in the 4th round that man appears on this earth, the 4th Globe. To quote: "on globe A [man rebecomes] a mineral, a plant, an animal, on globe B, C, etc. The process changes entirely from the 2nd round, but—" This abruptness is to give the hint to intuitional investigators, and opens up as great a problem as the 8th sphere seemed once to be and still perhaps is. But we may ask if on Globe A—unseen by us—the archetypal process does not obtain?

ASIDES FROM H.P.B.

With the present publication of the *Key to Theosophy,* a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects,* there will remain no more pretexts for flinging at our heads fantastic accusations. Now the "correspondents" of Spiritualistic and other *Weeklies,* as well as those who afflict respectable daily papers with denunciations of the *alleged* "dogmas of the Theosophists" that never had any existence outside our traducers' heads, will have to prove what they father upon us, by showing chapter and verse for it in our Theosophical publications, and especially in the *Key to Theosophy.*

They can plead ignorance no longer; and if they would still denounce, they must do so on the authority of what is stated therein, as every one has now an easy opportunity offered him of learning our philosophy.

To close, our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. What it is likely to do in the future cannot be forecast; but experience warrants the hope that it may be very much, and that it will enlarge its already wide field of useful activity.

—H. P. BLAVATSKY

QUESTION–AND COMMENT

PARTICIPANTS in ULT study classes often discover that discussion concerning the brief Declaration of ULT can be continually provocative—of itself a fact of some interest and significance. Perhaps this is because its broad general statements invite the individual to attempt more specific definitions of purposes, which would certainly be true in regard to the phrase "the cause of Theosophy," which occurs in the first sentence. What is the "cause of Theosophy," and is it possible to use the word in the plural instead of, or as well as, in the singular? In other words, is there one "cause" or are there many causes?

One of the best definitions of a single "cause" for the Theosophical Movement was formulated during the early days of the Theosophical Society. In a paragraph preceding a statement of the Three Objects of the Society, it was stated that the chief aim of Theosophical effort was "to keep alive in man his spiritual intuitions." The assumption behind such a statement is, of course, that every human being *has* spiritual intuition—that he will ultimately depend upon himself as a revealer of truth to himself. The dissemination of Theosophical doctrines might be regarded, from this viewpoint, as providing assistance in clarifying and strengthening one's own intuitions. This formulation supplies a natural introduction to the Three Fundamental Propositions of *The Secret Doctrine,* for the basic application of these to the individual suggests an illimitable potentiality for learning, an endless cycle of opportunities for learning, and an endless series of goals to be reached through the transformation of one's own nature.

The first specific "cause" which H.P.B. herself endeavored to serve was that of providing a philosophical explanation and background for understanding spiritualistic phenomena. This, in 1875, might be regarded as a specific historical need brought about by the transitions of mind which placed interest in Spiritualism somewhere between orthodox religion and orthodox science. Similarly, publication of *Isis Unveiled* undertook to serve another cause—to bridge the gap between the profound philosophy of the ancients and the needs of modern man, and to bring a closer alliance of East and West through encouragement of the study of Eastern religion and philosophy. But behind these specific causes, which seem to relate to a particular period in history, some basic

philosophical intentions can be discerned. The great problem in regard to the development or maintenance of spiritual intentions is twofold: first, the establishment of criteria for distinguishing between the psychic and the noëtic and, second, encouraging an attitude which seeks truth wherever it may be found, and not simply within the confines of one's own religious or cultural tradition. These two objectives were characteristic of the Theosophy of Ammonius Saccas in the third century, and are the hallmarks of Theosophical history under whatever name or in whatever century.

Another way to formulate the Theosophic "cause," both in and out of historical time, is to say that men must be encouraged to blend their natural propensities for both gnosticism and agnosticism.

The necessity for the agnostic perspective lies in the fact that the man who is attaining to wisdom must be able to distinguish, consistently, between his opinions and that which he truly knows. The true gnostic is above all a contemplative man and never a propagandist. So, we find H.P.B. explaining in her article, "What is Truth?", why the human propensity for proselytizing must be transcended by those who would best serve the Theosophical Movement:

> Concerning the deeper spiritual, and one may almost say religious, beliefs, no true Theosophist ought to degrade these by subjecting them to public discussion, but ought rather to treasure and hide them deep within the sanctuary of his innermost soul. Such beliefs and doctrines should never be rashly given out, as they risk unavoidable profanation by the rough handling of the indifferent and the critical. Nor ought they to be embodied in any publication except as hypotheses offered to the consideration of the thinking portion of the public. Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from public view, for the "evidence of things not seen" is no evidence save to him who sees, hears, and senses it.

If gnosticism can be "practiced" only by the individual in solitude, the virtues of agnosticism may be shared. That is, when a number of people who approach philosophical questions with divers emphases agree that they are on the search for truth, rather than its possessors, they are prepared to learn one from the other. It is the Theosophist's conviction that there *are* metaphysical truths which can be discovered and known—but it is also his conviction that truth cannot be revealed. H. P. Blavatsky once discussed the origin of historical Theosophy by

reference to an Egyptian school professing allegiance to Pot-Amun, God of Wisdom. The hierarchical dissemination of the doctrines was presumably replaced by these early Theosophists with a dedication to truth-seeking on the part of the individual. Later, as Edith Hamilton shows in her *Echo of Greece,* this point of view characterized the transition between the authoritarian transmission of the doctrines of the Wisdom Religion and the "self-induced" emphasis of the Greeks. So, while the Theosophist believes in the reality of metaphysical truth, he is enjoined to melt the ingredients of experience and doctrine in his own crucible, and to feel that "truth" is a word which has relevance to him only when the process has been completed in his own laboratory.

In the contemporary world, the Theosophist's determination to practice the virtues of both agnosticism and gnosticism is evident in the percipient men of every intellectual field. The present is a time of deepening respect for the metaphysical conception of "soul," with probing of the mysterious resources called "intuitional" within each human being, and of recognition that physical and psychic man is but a reflection of the noëtic. It is certainly the "cause" of the Theosophist to appreciate and enhance such recognitions—meanwhile further developing their implications through the process of his own thinking.

ONE SOURCE OF STRENGTH

If a man has so fixed his soul on the Supreme soul, has so surrendered his will to the divine Will, has so identified himself with the Deity that he feels he is but a tool in the omnipotent hand, the divine carelessness will have entered into him, and that will give him strength.

"Thoughts in Solitude" (THEOSOPHY 4:327)

TRUE DIRECTION

PARADOXICALLY, of all the things we presume to know about in the manifested world, nothing truly represents what it is. The link between what is and what appears to be is in the association of ideas which one or the other calls forth. The link is in the mind.

Each moment of time, every existing thing undergoes a change of aspect, relative meaning, rate, or pace. Walk away from the early morning sun, rising slowly in the heavens. Your shadow, preceding, grows markedly more giant-like with each succeeding step. And each step forward confirms the illusion of "taking giant strides." Unless the mind is deliberately engaged, or in some absorbing manner preoccupied, the shadow will become a focus for the mind's activity. Is this a good use for the mind? That depends upon the user: is it the mind of a fool or a philosopher?

Suddenly, you may change your direction and walk toward the sun. There is no shadow now; no "giant" preceding; nor any consciousness of a "pigmy"-shadow in pursuit. Though the shadow is there, the focus of the mind is elsewhere. Thus there are no shadows which divert and distract the mind; there is but the Sun—symbol of the Self. In the words of the immortal Krishna: "As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body."

Shadows in the outer world are as nothing beside the shadows in the mind, cast by some inner image obstructing the direct rays of the true Sun. The Sun-god, whether of the ancient Inca or Egyptian, the Zoroastrian, or the American Indian, was the source of inspiration. There is no symbol of Wisdom superior to the Light of Knowledge. Buddha, the Enlightened, withstood the temptations of the mighty world of "shadows" in his vigil under the Bo-Tree.

The focus of our busy lives is in part among the shadows, looking to temporary effects for the meaning of life; and in part directed toward a new hope, a challenging goal, a promising objective. Turning our backs upon existing "shadows," we may sacrifice eagerly, often foolishly, much of the time standing in our own light. The Enlightened man would not do so, for he sees and knows things as they *are*.

The faculty of contemplating reality is the highest power of mind. It leads to Self-knowledge. The aspiration for this knowledge consti-

tutes what is really meant by *philosophy*—the love of wisdom.

In the early pages of *Isis Unveiled,* where consideration is given to Plato and his use of myths as vehicles of great truths, we find some words of present interest:

> The soul dwells in "the grave which we call *the body,*" and in its incorporate state, and previous to the discipline of education, the noëtic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in *The Republic,* the back is turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of *Maya,* or the illusion of the senses in physical life, which is so marked a feature in Buddhistical philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited. "The interior spirit has some dim and shadowy recollection of its antenatal state of bliss, and some instinctive and proleptic yearnings for its return." It is the province of the discipline of philosophy to disinthrall it from the bondage of sense, and raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty. "The soul," says Plato, in the *Theætetus,* "cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say *are,* and looking up to that which REALLY IS. Wherefore the *nous,* or spirit, of the philosopher (or student of the higher truth) alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the mysteries, a man becomes truly perfect—an initiate into the diviner wisdom."

To all who seek true direction, *The Voice of the Silence* says:

> Shun ignorance, and likewise shun illusion, Avert thy face from world deceptions: mistrust thy senses; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward: thou art Buddha.

YOUTH-COMPANIONS ASK— AND ANSWER

GENERALLY, and in the academic environment particularly, one is often startled to hear purely intellectual discussions of deeply moral issues; to hear world events weighed as though they were unrelated to each other, while the flow of events in their moral implications of cause and effect is overlooked; to hear on all sides the question, not, "What is the moral thing to do?", but rather, "What is the expedient thing to do?" There are always exceptions—individuals who do express an active moral awareness and a sense of responsibility; but what can such individuals do to awaken a widespread moral consciousness, which seems so urgently necessary if our civilization is to be saved from appointing its own doom?

Even though the mechanization and regimentation of today's world seem to be exerting a force of unprecedented power toward the dehumanization of humanity, we know that society and commerce have *always* conspired against the spiritual awakening of man. From the moment we "wake up" in the morning, and emerge into the deadening glare of daylight and confusion, it becomes almost impossible to escape the lethargic effects of our mental environment; to avoid putting on the mental armor of shallow, unconcentrated thought; and to succeed in moving upstream, when the whole current of human affairs seems intent upon sweeping us down again among the mediocre of the race.

This collision of spiritual aspiration with the inertia of matter or that of the "better" with the "dearer," has perhaps never before reached such startling proportions as in our present cycle, when the occult teachings have been brought into *open* confrontation with the reigning forces of materialism. This great spiritual conflict is perhaps symbolized by the many baffling contradictions outwardly exhibited in our present civilization; for today we find simultaneously a number of great thinkers, and yet many instances of stupidity in high places; a general esteem for "Christian" virtues, and yet a great upsurge of crime; vast improvements in communicational facilities, and yet a heightened awareness, by many individuals, of a desolating loneliness. The list may be extended endlessly. The question is, how and by whom may this inner struggle (and its outward symptoms) be resolved? In the *Key to Theosophy*,

p. 247, another basic question is asked: Of what importance is "all this metaphysics and mysticism with which you occupy yourself so much" in Theosophy? The answer is revealing: "To the masses, who need only practical guidance and support, they are not of much consequence; but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by the masses, they are of the greatest importance." So it is to be the intellectual classes who are to be the leaders in this struggle for moral awakening. Well, then, let us examine these modern messiahs, and see just what they are, or should be, doing.

It is a painful examination to make, for the questioner's observations seem, in the main, to be all too correct. We find, for example, many heated debates among intellectuals about politics, love, poetry, and God; but a fascination with mental gymnastics has too often led, by *reductio ad absurdum,* to the position that political crises are simply matters of economic maladjustment, that love can mean only sex or slushy sentiment, that poetry has significance only in terms of assonance and alliteration, and that the final proof of God's existence is contained in some soon-to-be-discovered syllogism. H.P.B. states it well in the *Key* (p. 246): "... your much-boasted modern education is precisely that which makes it difficult for you to understand Theosophy. Your mind is so full of intellectual subtleties and preconceptions that your natural intuition and perception of the truth cannot act." In short, if the intellectuals are the natural leaders of mankind, it would then seem that mankind has been deeply betrayed.

If it is the morally aware minority within the thinking minority that must give impetus and direction to the work of refining the tone of mass consciousness, one may naturally ask in what ways this impetus and direction are to be given. Clearly there must be innumerable ways of acting "for and as the Self," and each individual must discover his own. It is his duty and mission to do so. Of course, it is not an easy thing to discover one's real duty in life, or the specific application of the Law of Brotherhood which each man must effect, but Mr. Judge gives some sound advice when he says (*Letters,* p. 68): "I would never let the least fear or despair come before me, but if I cannot see the road, nor the goal, for the fog, I would simply sit down and wait; I would not allow the fog to make me think no road was there, and that I was not to pass it. The fogs must lift."

IS MAN IMMORTAL?

VERY few individuals, it would seem, possess an awareness of the real mystery of existence. Most are inclined to postpone, even to the end of their days, any real inquiry into the meaning of birth and death and immortality—the result being that when the great devourer of all *form* approaches, they are totally unprepared to accept the visitor in anything approximating a philosophical frame of mind. Large numbers of people deliberately evade the question of death and the hereafter by taking refuge in one or another of the various religious sects, thus permitting others, armed with stereotyped creeds and dogmas, to tell them what to believe. Some regard as folly any attempt to solve the "insoluble," as they call it; or as a waste of time, any inclination to speculate upon a fate that is inevitable and common to the whole human race. Yet, there is evidence that even these individuals conceal within the depths of their subconscious minds "a hope," or belief, however inarticulate, that death does not end all, and that there will be a time of fulfilment, wherein the ideals and aspirations of the heart may be realized.

One of the most hopeful signs of this era, perhaps, is the gradual liberation of so-called "religious" questions from the context of theological dogma, and their transfer into patterns of scientific and philosophic research. Subjects usually considered to be out of bounds, so to say, for the unordained, to belong exclusively in the domain of theology, are now being taken up by thinkers in other fields, resulting in a penetration of thought seldom witnessed in religious lore. The vitality of consistent and logical thinking is truly that of a refreshing breeze, blowing away centuries of stagnation and non-thought. A sharp distinction should be made, according to one writer, between religion, on the one hand, and theology, on the other—the former representing the sum-total of man's unexpressed or inarticulate feelings and conceptions concerning his relationship to the universe and to all life, the latter—theology—being but a crystallization of the thoughts of other men.

During recent years, the subject of immortality has more than once claimed the attention of scientists and philosophers. Hans Christian Sandbeck, a structural engineer living in Norway, for example, has published a book under the title *Nature and Destiny*, in which several

observations which he holds to be evidence of immortality are presented for consideration. Have we ever questioned why it is, he asks, that people actually live as though death is not the end at all, but is expected to be merely "a passage into another phase of individual life, with previous experiences still recallable and the whole of personal identity unimpaired"? Have we ever wondered why the vast majority of human beings, both believers and unbelievers, "exhibit a feeling of responsibility for the consequences of their actions" far beyond the time of their own death? Or why it is that men make attempts to influence other people to live justly and morally even at the expense of the material and biological utility of their lives? All such questions, contends Sandbeck, "would be completely irrational if human life were really believed to be just as brief as it is known to be biologically." Most people, he believes, conceal within their hearts and minds a subconscious belief in the "expansion of life, and an individual fulfilment of life," beyond the termination of physical existence.

William Ernest Hocking, regarded by some as one of America's leading philosophers, looks into the question of man's willingness to die for a cause, or what he calls the free sacrifice of life exhibited by many individuals in time of crisis, or in the pursuit of new paths in medicine or other phases of human progress. "There never have been wanting," he says, "men who are ready to die for the sake of man." Is this not evidence of an innate conviction, even of materialists, that the "true self cannot be destroyed by the crisis of death"? Dr. Hocking continues:

> For, as we now see, in freely rejecting life, there is a self that is rejected and a self that rejects. In rejecting life for the sake of a higher good, the self that rejects unconsciously lays hold on what is more valuable, and more durable, than the life itself that is rejected.

The law of probability, used freely nowadays in various fields of scientific prognostication, and especially useful to insurance companies in computing life expectancy for various groupings of human beings in the mass, is brought to bear by J. Paul Williams, Professor of Religion at Mt. Holyoke College. Writing in *Yale Review* (Spring 1945), he makes an assessment, according to this law of probability, of the possibility of conscious existence beyond the boundaries of human birth and death. A strong argument in favor of a future life, he holds, is the simple fact that we are alive now!

> Here we are, set in the midst of an infinity of time. It is impossible for us to imagine a limit to time. It extends infinitely behind us and infinitely ahead of us. If that is true, then the chances are infinitely against us that we should be alive at any specific time. But here we are. The only way to get rid of the infinity of chances which are against us is to assume that we are like time; that is, that we too are infinite. . . . This argument turns out to be a defense of immortality. . . . The conception I am suggesting, however, is that in addition to living after this life is ended we have lived before it began. This is a logically necessary assumption . . . for since infinity is infinitely greater than any part of infinity, the chances of living during any part of eternity, say forever after birth, are infinitely against one. Thus the possibility that we have lived before this life is as good as the possibility that we will live after this life.
>
> Perhaps this kind of thinking is going too far with speculation. This may be so, but I gain comfort by pondering the fact that we live now.

To support his belief in a future life, Professor Williams turns the logic of his scientifically inclined mind upon the recognized *order* and *consistency* of the known universe:

> The consideration which weighs most heavily with me in my acceptance of a belief in a future life is that a universe in which personality—the most precious thing we know—is preserved is a more rational universe than one in which personality is destroyed. One of the fundamental assumptions of modern thought is that the universe is consistent, that it conforms to certain laws and resists caprice. One of the important conclusions of science is that the sum-total of matter and energy in the universe is a constant. Would not a consistent universe preserve its highest manifestation, personality,* even as it preserves its lowest manifestation, matter?

Ever since the middle of last century, scientists have been on the trail, like hounds upon a fox hunt, for the primary element of the universe, the one fundamental substance underlying all matter, in the hope that, once discovered, the mystery of life and being will have been dissolved. But each succeeding discovery, unfortunately—of cell, molecule, atom, electron, proton, neutron—proved to be more fleeting and illusionary than its predecessor, so that nowadays all and everything in nature has been traced to sublimated forms of energy, or "fields of force," whose ultimate nature and characteristics are unknown. Indeed, the noted mod-

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* Prof. Williams makes no distinction, evidently, between *personality* and *individuality* —the latter being the immortal soul which had no beginning and will have no end, according to theosophical teaching; the former, the *persona*, or mask, used by the soul for the period of a single incarnation.

ern physicist, Erwin Schrödinger, in *What Is Life?* (Cambridge University Press, 1956), confesses that "the physicist of today can no longer distinguish between matter and something else. We no longer contrast matter with forces and fields of force as different entities, we know now that these concepts have to be merged. . . . If you finally ask me: Well, what are these corpuscles, really, these atoms and molecules?—I must confess honestly I know the answer just as little as I know where Sancho Panza's second donkey came from."

It is not likely that either the mysterious progenitor of matter, the imaginary deity of all-denying materialistic science, or the causative agent behind the various manifestations of mind, consciousness and soul, wherein mystics seek for proofs of their convictions, will be found until the day when both science and religion join hands in respectful recognition of the despised science of Occultism. On that day *The Secret Doctrine,* as prophesied, may become the handbook of science, and H. P. Blavatsky, its author, gain the grateful recognition that is long overdue, as being the greatest occult scientist perhaps since the days of Paracelsus.

The problem of immortality, Theosophy holds, is one of deep scientific reality, and Occult Science, hoary in the wisdom of Nature, offers the conception that there is indeed one basic element, or substance, in the universe, as suspected by modern science, which is self-existent, unborn and undying. But it is not substance as we think of substance. It is the source as well of mind, soul and consciousness as of all forms and degrees of matter. It is referred to in *The Secret Doctrine* as the One Universal Substance-Principle.

> METAPHYSICALLY and esoterically there is but One ELEMENT in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that deity;* direct from the essence whereof comes MAN, whether physically, psychically, mentally or spiritually considered. (*S.D.* I, 460.)
>
> If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from Cosmical down to micro-cosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence—then the first and chief difficulty will disappear and Occult Cosmogony may be mastered (*S.D.* I, 75.)

And it seems reasonable to believe that once this basic proposition of Occult Cosmogony is grasped, the first and chief difficulty with respect to the *question of immortality* also will disappear. For where is the trained scientific thinker, even the most materialistic in his views, who would not be willing to admit, once the one primal element underlying all matter is discovered, that *it* alone is eternal and indestructible? All forms and compounds, as is recognized by both physical and Occult Science, are but temporary correlations and appearances. Up to this point the two sciences seem to be in perfect accord—the parting of ways coming at that point where materialism refuses to consider the proposition that the One Element they seek lies far deeper perhaps in the bowels of Nature than they suspect, and that in addition to being the basis of crude physical matter, it is the root also of all invisible potencies and powers, wherein mystics and philosophers seek their immortality. Occultism holds that the reality underlying the scientist's dream of a basic matter which is *eternal,* and the mystic's belief in a conscious soul which is *immortal,* is one and the same thing—"the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause." The difference between the two is that the materialist contends that his *physical* "one element" is the source, not only of all matter, but also of all thoughts, feelings, hopes, aspirations, and even of consciousness itself, while the mystic holds the opposite view; namely, that it is the *conscious* (non-physical) One Element, or Spirit, which is the source and sustainer of all, even of matter and form on the physical plane. In this instance, it is the materialist, beyond doubt, who will have to give ground, since day by day, his own discoveries are leading him inevitably to the point where he will be forced to span the abyss.

Apart from matter, thought, will, feeling, and consciousness have no reality for the materialist, so that when form breaks down and returns to the reservoir, or Nature, or when the body of man dies, the dream of immortality dies along with it. But the student of occult philosophy speculates, rather: Does water cease to exist when it is resolved into its constituent elements? Do hydrogen and oxygen disappear from the universe when they combine to form water—and does the essence of water disappear if the compound is temporarily broken down?

The person who is unable to admit the possibility of an immortal soul within his form of clay is perilously close in perception (correspondentially, that is) to the iron ball which, heated through by the

rays of the scorching sun, knows not of either the sun or its warmth, or that the heat which presently pervades its body will continue to exist even after it has cooled and its physical atoms rusted away to dust. It is a fundamental idea in Occult psychology that immortality, in spite of the fact of what men call death, is a reality in Nature, that "things can cease to exist and still BE"—a perception which must be realized in the mind, however, rather than argued about in words.

The godlike Iamblichus, asked by his disciple, Julian, why Nature is so sad, why it is that the more beautiful she is, the sadder she is, replied: "Yes, Yes! Nature would fain say what she is grieving for, but cannot." There was a time when all souls rested together in the bosom of the One. And now, striving to remember and longing to return, they cannot, because of the burden of matter.

BASIC QUESTIONS

What is necessary and precious is a solution of the contradiction of the finite and the infinite and an answer to the question of life, such as would make life possible. And this one solution, which we find everywhere, at all times, and with all the nations—a solution brought down from a time in which the life of humanity is lost for us, a solution which is so difficult that we can do nothing like it, we frivolously destroy in order to put once more the question which is inherent in every man, and for which we have no answer.

The conception of an infinite God, of the divineness of the soul, of the connection of human affairs with God, of the unity, the essence of the soul, of the human conception of moral good and evil, are concepts that have been worked out in the remote infinitude of human thought, concepts without which there would be no life and no I, and yet I, rejecting all that labour of all humanity, want to do everything anew and in my own way.

I did not think so at that time, but the germs of the thoughts were already within me. . . . I began to understand that in the answers which faith gave there was preserved the profoundest wisdom of humanity, and that I had no right to refute them on the basis of reason, and that these main answers were the only ones that gave an answer to the question of life.

—LEO TOLSTOY: *My Confession*

PROTEUS

THE ancients called primordial Substance "Chaos." Plato and Pythagoras named it the Soul of the World. "The Mundane God, eternal, boundless, young and old, of winding form," says the Chaldean oracles. All the ancient nations deified Æther in its imponderable aspect and potency. Virgil calls Jupiter, *Pater omnipotens Æther,* "the great Æther." The Hindus also placed it among their deities, under the name of Akasha (the synthesis of Æther). According to the latter, the Deity in the shape of Æther or Akasha pervades all things. In the Theogony of Moschus, we find Æther first, and then the Air; the two principles from which Ulom, the *intelligible* God (the visible universe of matter) is born. Zeus-Zen is Æther, and the Latin Jupiter is from the same root as the Greek Zeus, the greatest god of the ancient Greeks and Romans—adopted also by other nations. His names are among others Jupiter-Aerios, Jupiter-Ammon of Egypt, Jupiter-Bel-Moloch, the Chaldean Jupiter-Mundus, Deus Mundus, "God of the World," Jupiter-Fulgur, "the Fulgurant," etc., etc. The author of the *Homoiomerian* System of Philosophy, Anaxagoras of Clazomenæ, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless Ether where they were generated, whence they evolved, and whither they returned—an Occult teaching.

It thus becomes clear that it is from Ether in its highest synthetic aspect, once anthropomorphised, that sprung the first idea of a personal creative deity. We must bear in mind that before the time when the Olympian Jupiter was anthropomorphized by the genius of Pheidias into the Omnipotent God, the *Maximus,* the God of gods—and thus abandoned to the adoration of the multitudes—in the earliest and abstruse science of symbology he embodied in his person and attributes the whole of the cosmic forces.

What is the "primordial substance," that mysterious object of which Alchemy was ever talking, and which became the subject of philosophical speculation in every age? What is the primordial Chaos but Æther? Not such as is recognized by our scientists, but such as it was known to the ancient philosophers, long before the time of Moses. Ether, with

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NOTE.—Collated from standard Theosophical sources.

all its mysterious and occult properties, containing in itself the germs of universal creation; Ether, the celestial virgin, the spiritual mother of every existing form and being, from whose bosom, as soon as "incubated" by the Divine Spirit, are called into existence Matter and Life, Force and Action. It is not "ether"—sprung at the *fourth remove* from an Emanation of Intelligence "associated with Ignorance" (*i.e.*, the manifested elements)—which is the highest principle, the *deific* Entity worshipped by the Greeks and Latins under the name of Pater Omnipotens Æther, and "Magnus Æther" in its collective aggregates. It is mentioned under various names in every Cosmogony, referred to in every philosophy, and shown to be, to this day, the ever grasp-eluding PROTEUS in Nature. We touch and do not feel it; we look at it without seeing it; we breathe it and do not perceive it; we hear and smell it without the smallest cognition that it is there. For it is in every molecule of that which in our illusion and ignorance we regard as Matter in any of its states, or conceive as a feeling, a thought, an emotion. In short, it is the *upadhi* or vehicle of every possible phenomenon, whether physical, mental, or psychical. In the opening sentences of Genesis, as in the Chaldean Cosmogony; in the Puranas of India, and in the Book of the Dead of Egypt, it opens everywhere the cycle of manifestation. It is referred to as "the face of the Waters" and Chaos, incubated by the Spirit proceeding from the Unknown, under whatever name.

How timid would appear to some kabalists the tentative efforts to solve the GREAT MYSTERY of the universal ether! To the masters of the Hermetic philosophy ether was not merely a bridge connecting the unseen and seen sides of the universe, but across its span their daring feet followed the road that led through the mysterious gates which modern speculators either will not or cannot unlock. But the deeper the research of the modern explorer, the more often he comes face to face with the discoveries of the ancients. In the mythical biographies of the Olympic gods and goddesses, one well acquainted with the latest principles of physics and chemistry can find their causes, inter-agencies, and mutual relations embodied in the deportment and course of action of the "fickle deities."

The oldest religions allegorized the most important as well as the most trifling causes of the celestial motions; the nature of every phenomenon was personified. The septenary gradation, and the innumerable subdivisions and differences made by the ancients *between* the

powers of Ether collectively, from its outward fringe of effects, has ever been a vexing riddle for every branch of knowledge. The mythologists and symbologists of our day, confused by an incomprehensible glorification on the one hand, and degradation on the other, of the same *deified* Entity; and in the same religious systems, are often driven to the most ludicrous mistakes. The Church, firm as a rock in each and all of her early errors of interpretation, has made of Ether the abode of her Satanic legions. The whole hierarchy of the "Fallen" angels is there; the Cosmocratores, or the "world bearers" (according to Bossuet); Mundi Tenentes—the "world holders," as Tertullian calls them; and Mundi Domini, "world dominations," or rather *dominators,* the *Curbati* or "Curved," etc., who thus make of the stars and celestial orbs in their course—Devils!

The explanation given in the esoteric doctrine is this: All the gods of Olympus, as well as the gods of the Hindu Pantheon and the Hindu Rishis—are in philosophy given seven forms. They are septiform personations. They represent in each case and esoterically, (1) the *noumena* of the intelligent Powers of Nature; (2) Cosmic Forces; (3) the celestial bodies; (4) gods, or Dhyan Chohans; (5) psychical and spiritual bodies; (6) divine Kings on earth, or the incarnation of the gods; and (7) terrestrial heroes or men. The knowledge of how to discern among these seven forms the one that is meant, belonged at all times to the Initiate, whose earliest predecessors had created this symbolical system. Thus we find in one place "Jupiter ardently desiring to quench" one of the races of mortals; Jupiter again referred to as "the personification of that immutable Cyclic Law, which arrests the downward tendency of each root-race, after attaining the zenith of its glory."

Zeus was the Bel or Bael of the Chaldeans, and originally imported among them by the Akkadians. Says an Orphic hymn: "Zeus is the first and the last, the head and the extremities; from him have proceeded all things. He is a man and an immortal nymph (male and female element); the soul of all things; and the principal motor in fire. He is the sun and the moon, the fountain of the Ocean; the demiurgos of the universe: one power, one God; the mighty creator and governor of the cosmos. Everything, fire, water, earth, ether, night, the heavens; Metis, the primeval architecturess (the Sophia of the Gnostics, the Sephira of the Kabalists), the beautiful *Eros,* Cupid, all is included within the vast dimensions of his glorious body!"

There are myths which speak for themselves. In this class may be included the double-sexed first creators, of every cosmogony. All the higher gods of antiquity are all "Sons of the Mother" before they become those of the "Father." The *Logoi*—like Jupiter or Zeus, who was the son of Kronos-Saturn, "Infinite Time"—were in their origin represented as male-female. Zeus is said to be the "beautiful Virgin," and Venus is made bearded. Apollo is originally bisexual, so is Brahma-Vach in Manu and the Puranas. Osiris is interchangeable with Isis, and Horus is of both sexes. Finally St. John's vision in Revelations—that of the Logos, who is now connected with Jesus—is hermaphrodite, for he is described as having female breasts. So is the Tetragrammaton-Jehovah. The Persian Mithras, the rock-born god, symbol of the male mundane-fire, or the personified primordial light, and Mithra, the fire-goddess, at once his mother and his wife; the pure element of fire (the active or male principle) regarded as light and heat, in conjunction with earth and water, or matter (female or passive elements of cosmical generation). Mithras is the son of Bordj, the Persian mundane mountain, from which he flashes out as a radiant ray of light. Brahma, the fire god, and his prolific consort, wife and daughter, produced from one of the two halves of his body; and the Hindu *Unghi,* the refulgent deity, from whose body issue a thousand streams of glory and *seven* tongues of flame, and in whose honor the Sagniku Brahmans preserve to this day a *perpetual* fire. Siva, personated by the mundane mountain of the Hindus—the Meru (Himalaya). This terrific fire-god, who is said in the legend to have descended from heaven, like the Jewish Jehovah, in a pillar of fire, and a dozen other archaic, double-sexed deities, all loudly proclaiming their hidden meaning.

What can these dual myths mean but the physico-chemical principle of primordial creation? The first revelation of the Supreme Cause in its triple manifestation of spirit, force and matter; the divine *correlation,* at its starting-point of evolution, allegorized as the marriage of fire and water, products of electrifying spirit, union of the male active principle with the female passive element, which becomes the parent of their tellurian child, cosmic matter, the *prima materia,* whose spirit is ether, the ASTRAL LIGHT! The disciples of the school of Pherecydes taught that ether (Zeus or Zen) is the highest empyrean heaven, which enclosed the supernal world, and its light (the astral) is the concentrated primordial element. To a certain extent we can learn of the

degree of the solar heat, light, and nature of the planets by simply studying their symbolic representations in the Olympic gods, and the twelve signs of the Zodiac, to each of which in astrology is attributed a particular quality.

If the goddesses of our own planet vary in no particular from other gods and goddesses, but all have a like physical nature, does not this imply that the sentinels who watched from the top of the Chaldean Bel's tower, by day as well as by night, holding communion with the euhemerized deities, had remarked, before ourselves, the physical unity of the universe and the fact that the planets above are made of precisely the same chemical elements as our own? The sun in Aries, Jupiter, is shown in astrology as a masculine, diurnal, cardinal, equinoctial, easterly sign, hot and dry, and answers perfectly to the character attributed to the fickle "father of the gods." When angry Zeus-Akrios snatches from his fiery belt the thunderbolts which he hurls forth from heaven, he rends the clouds and descends as Jupiter *Pluvius* in torrents of rain. He is the greatest and highest of gods, and his movements are as rapid as lightning itself. In his demiurgic capacity, in conjunction with his consorts, we find in him all the mightiest agents of cosmic evolution—chemical affinity, atmospheric electricity, attraction, and repulsion. It is in following his representations in this physical qualification that we discover how well acquainted were the ancients with all the doctrines of physical science in their modern development. Electricity, magnetism, light and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant—Ether, or whence its mysterious origin? Who, we mean, that *denies the spirit* that works in it and evolves out of it all visible forms?

Esoteric philosophy shows that *man* is truly the manifesting deity in both its aspects—good and evil, the dual forces. But theology cannot admit this philosophical truth. Teaching the dogma of the Fallen Titans (Angels) in its dead-letter meaning, and having made of Satan the corner-stone and pillar of the dogma of redemption—to do so would be suicidal. It is pretty well established that Christ, the *Logos,* or the God in Space and the Saviour on earth, is but one of the echoes of the same antediluvian and sorely misunderstood Wisdom.

The history begins by the descent on earth of the "Gods" who incarnate in mankind, and this is the FALL. Whether Brahma is hurled down

on earth in the allegory of Bhagavat, or Jupiter by Kronos, all are the symbols of the human race. The "Fall of the Angels," and the "War in Heaven" are repeated on every plane, the lower "mirror" disfiguring the image of the superior Mirror, and each repeating it in its own way. Having once shown the rebellious angels *distinct from God and the Logos* (or Jupiter), for the Church to admit that the downfall of the *disobedient* Spirits meant simply their fall into generation and matter would be equivalent to saying that God and Satan are one. Yet such *was* the real philosophical view of the now disfigured tenet in antiquity. The Verbum or the "Son," was shown in a dual aspect by the Pagan Gnostics—in fact he was a *duality* in full *unity*.

Hence the endless and various national versions. With the Greeks it was Jupiter, "son" of Kronos the Father, who hurls him down into the depths of Kosmos. It was Æther, the *universal Fire* whose dual states can be seen in the injunctions—strange to our ears—of Zoroaster and Psellus, respectively. The former said, "Consult it only when it is without form or figure," *absque forma et figura,* which means without flames or burning coals. "When it has a form, heed it not," teaches Psellus; "but when it is formless, obey it, for it is then *sacred fire,* and all it will reveal thee, shall be true."

TRANSFIGURATION

Physical man takes his nutriment from the earth; the sidereal man receives the states of his feelings and thoughts from the stars; but the spirit has his wisdom from God. The heat of a fire passes through an iron stove, and likewise the astral influences, with all their qualities, pass through man. They penetrate him as rain penetrates the soil, and as the soil is made fruitful by the rain, likewise man's soul is made fruitful by them. But the principle of the supreme wisdom of the universe penetrates into the centre, illuminates it, and rules over all.

—HARTMANN: *Paracelsus*

ON THE LOOKOUT

Beyond the Earth

The article by H. P. Blavatsky in this issue of Theosophy explains the symbolic and mythological nature of the planet Venus. As man ventures into outer space, more may be learned of the physical nature of the universe. Once viewed as fantasy, space travel is now considered in a matter-of-fact way. In the New York *Times* Magazine for Nov. 5, 1961, Arthur C. Clarke discusses "Down to earth survey of Space":

> The moon is now closer, in terms of travel time, than were Europe and America fifty years ago. And though journeys to Mars and Venus will naturally take longer than lunar flights—several months instead of a few days—they will consume little more fuel. The nearer planets will all be within range well before the end of this century, for once a space craft has escaped from the earth, it can travel indefinitely without using its rockets again.

Although scientists predict space voyages, they admit that what awaits the voyager is hardly certain. Venus in particular is an unknown quantity. Clarke notes:

> The whole subject of Venus . . . is now in a state of much confusion. Almost the only facts we are certain of about this closest of our planetary neighbors is that Venus is slightly smaller than earth and has a very dense atmosphere.

Current Theories Assessed

In February of last year the Russians launched a new interplanetary vehicle which was to report on conditions on Venus as it passed the planet on its way to an orbit of the sun. Because of ever-present clouds surrounding the planet, telescopic examination of its surface is prevented, so we find Carl Sagan in *Science* (March 24, 1961) stating: "In the absence of direct observation, reasons have been adduced for proposing a variety of differing and mutually inconsistent surface conditions." Since only water clouds were familiar to early observers from the earth, the apparent thickness of the cloud-layer seemed to argue for a great abundance of water. And from this evidence came the conclusion by S. Arrhenius (*The Destinies of the Stars*, 1918):

> Everything on Venus is dripping wet . . . A very great part of the surface of Venus is no doubt covered with swamps. . . . The constantly

> uniform climatic conditions which exist everywhere result in an entire absence of adaptation to changing exterior conditions. Only low forms of life are therefore represented, mostly no doubt, belonging to the vegetable kingdom; and the organisms are nearly of the same kind all over the planet.

Sagan notes that spectrographic analysis at a later date failed to reveal water vapor in the atmosphere, so the swamp idea was abandoned and replaced by a supposed "arid planetary desert overlain by clouds of dust from the wind-swept surface," the latter being a 1922 speculation.

FURTHER THEORIES

The search for water vapor revealed an abundance of carbon dioxide. A later supposition was that the surface of Venus is covered with a cloud layer composed of smog made from oxidation of hydrocarbons to carbon dioxide until all the water was gone. Another idea was that the surface of Venus is completely covered by a vast, all-inclusive ocean. Summarizing various theories, Sagan relates:

> The state of our knowledge of Venus is amply illustrated by the fact that the Carboniferous swamp, the wind-swept desert, the planetary oil field, and the global Seltzer ocean each have their serious proponents, and those planning eventual manned expeditions to Venus must be exceedingly perplexed over whether to send along a paleobotanist, a mineralogist, a petroleum geologist, or a deep-sea diver. But new information has recently become available which probably eliminates three of the four proposed surface environments.

Drawing on the latest observable data, Sagan now says: "Hot, arid, calm, and overcast, the surface of Venus appears inhospitable for human habitation at the present time."

TAMING THE PLANET

The surface temperature must first be lowered if man is to find this "new world" habitable. This can be accomplished, Sagan believes, by the introduction of a primitive form of life, blue-green algae (Nostocaceae) into the upper atmosphere, the ever-present cloud. The algae would diminish the carbon dioxide content of the atmosphere and lower the surface temperature as the "greenhouse effect" wanes. When photosynthesis becomes possible, rain will reach the surface of the planet, and we will have the beginnings of an earth-like atmospheric condition.

Philosophical Conclusions

References in Theosophical literature discuss various aspects of Venus, but aside from statements that the planet is less dense than the earth, and that its atmosphere is much as described by science, emphasis is on the metaphysical and occult. In *The Secret Doctrine* H.P.Blavatsky notes that "Venus is the most occult, powerful, and mysterious of all the planets; the one whose influence upon and relation to the Earth is most prominent." Again, "Venus . . . is the light-bearer of our Earth, in both its physical and mystic sense."

Mr. Judge says in *The Ocean of Theosophy*:

> The brighter planets, such as Venus, are the habitation of still more progressed entities, once as low as ourselves, but now raised up to a pitch of glory incomprehensible for our intellects.

All this gives the student a rather different view of scientific theories on how to alter conditions on Venus! At the same time one wonders just how much an earth-man would really comprehend of what he saw, even supposing he could land on this "bright star of the morning."

Intelligence in the Universe

In addition to current interest in Venus, speculation is rife on the possibility of "life in the universe," and the New York *Times* (Dec. 15, 1960) notes that "Space Agency Report says civilization of Earth could topple if it is proved that a race of superior beings exists." The Space Administration added the "recommendation that the world prepare itself mentally for the eventuality." The *Times* report continues:

> While the discovery of intelligent life in other parts of the universe is not likely in the immediate future, it could nevertheless happen at any time. Discovery of intelligent beings on other planets could lead to an all-out effort by earth to contact them, or it could lead to sweeping changes or even the downfall of civilization. Even on earth, societies sure of their own place have disintegrated when confronted by a superior society, and others have survived even though changed.
>
> Clearly, the better we can come to understand the factors involved in responding to such crises the better prepared we may be.

It is generally felt that if such "intelligent or semi-intelligent" beings were found, the discovery would come through radio communications with other solar systems—or "evidence of such existence might also be found in artifacts left on the moon or other planets."

AN ANTHROPOLOGIST SPECULATES

Dr. William Howells, professor of anthropology at Harvard, has just had published in England his latest book, *Mankind in the Making*. A chapter dealing with the evolution of "Humans" on other planets (reprinted in the June issue of *Discovery*) is reviewed by William L. Laurence in the New York *Times* for July 9. Mr. Laurence writes:

> In trying to imagine what "people" on other planets are like, Professor Howells starts from scratch, assuming nothing except that these extra-terrestrial beings are intelligent. This means, he says, that they are human in the sense that they have a culture, communicate ideas to one another, and create things jointly. "We could never communicate with them," he points out, "if they could not already communicate with each other."
>
> Intelligent creatures, he reasons, will have followed, early in evolution, a path leading to a brain which can reason and learn. Will they come in more than one form?

LIKE GREEK CENTAUR—MAYBE

Dr. Howells assumes that "intelligent creatures move on land, as the water is far less promising as a medium for creation and communication," but the creatures would not have been so limited in their evolutionary choices as to necessitate their having bodies like ours. He speculates:

> We are walking around on two legs because we had only four limbs to start with, and if we wanted hands to use we had no choice. The choice of extra limbs existed once in the early fishes, but the lobe-fins and amphibians chose to keep only four limbs out of an original larger stock of fins. Had these ancestors of ours not been so reckless, there might, in fact, have appeared on earth many intelligent, hand-using, four-footed animals.
>
> So, I will lay a small bet that the first men from Outer Space will be neither bipeds nor quadrupeds, but bimanous quadrupedal hexapods (six-limbed beings with two hands and four legs).

Such speculation may not be so farfetched; commenting on one of the stanzas on anthropogenesis (*S.D.* II, 65 fn.), H.P.B. says: "See, for comparison, the account of creation by Berosus and the hideous beings born from the two-fold principle (Earth and Water) in the Abyss of the primordial creation: Neras (Centaurs, men with the limbs of horses and human bodies), and Kimnaras (men with the heads of horses) created by Brahma in the commencement of the Kalpa."

Religious Paradox in America

A natural corollary to Lookout's report on the state of religion in Canada (see Lookout for December) is provided by Rabbi Roland Gittelsohn's article in the *Saturday Review* for September 16, titled "Have We Outgrown God?" (adapted from his book, *Man's Best Hope*). The same theme interests the Rabbi and the Canadian clergy: the discrepancy between statistical increase in membership and performance of religious duty or the assumption of moral responsibility. Rabbi Gittelsohn begins:

> Conscientious religious leaders in America today are worried over an apparently inexplicable paradox. On the face of it, there would appear to be every reason for them to rejoice. All the barometers of religious zeal seem to be rising. . . . Why, then, the paradox and worry? They spring from the fact that other curves are rising in direct proportion to that of religious affiliation. . . . Many of those who are conspicuously identified with organized religion exhibit something less than a commendable ethic in their business or professional careers.
>
> Some years ago the studies of Hartshorne and May, among others, demonstrated convincingly that standards of personal ethics were certainly no higher among the religiously affiliated than among the unaffiliated. More recently Gordon Allport, the Harvard psychologist, summarized the findings of several independent and reliable studies: ". . . many investigations show that, on the average, churchgoers and professedly religious people have considerably more prejudice than do non-churchgoers and nonbelievers." In the area of ethical improvement, no less than that of personal happiness, there is a gap between promise and performance that leaves no room for the kind of complacency which our statistics of membership might otherwise induce.

Rethinking our Concept of God

Religion is only partly to blame, Rabbi Gittelsohn believes, even though "man's appetite for moral goodness has always exceeded his digestive capacity." Another part "inheres in the pressures and strains of a civilization that is sometimes too much for us." He says, further, "there are two unfortunate consequences of our failure to follow in religion the wisdom we apply so generally elsewhere":

> One is that some of the brightest and keenest minds among us, failing to perceive the relevance of contemporary religious expression to reality, have discarded religion altogether. The other and no less lamentable result is that even those who retain a formal affiliation with religion find their professions of faith more and more divorced from life itself. . . . The only cure I can see for these maladies is a bold, even

if to some people disturbing, effort to explore the changes we must make in our ancestors' concepts of God if we are to express in a new idiom the same fundamental truths for which they were groping.

HISTORICAL BACKGROUND AND A PURVIEW

In commenting critically on our ancestors' concepts of God, Rabbi Gittelsohn supplies what he calls "the threefold context for a concept of God that is viable for modern man": that "God is not a person, he is not supernatural, he is not a cosmic magician." We must rethink our ideas of God, he says, "in a context that includes at once the biological discoveries of Darwin, the physical insights of Einstein, the psychological imperatives of Freud, and who knows what new comprehension tomorrow?" Rabbi Gittelsohn continues:

> When our ancestors proclaimed their belief in God, they were insisting in the most powerful terms they knew that life is not a meaningless coincidence, that man is a purposeful part of a cosmic plan, that truth, beauty, and moral goodness are inherent in that plan, that man can himself contribute as a partner of divinity to the unfolding of that plan, that whatever is spiritually best in us is an essential aspect of the universe and a direction of cosmic development.

TOWARD RELEVANT RELIGION

> We have more reason than they to believe that all this is abidingly true. But if we persist in expressing it in their terms rather than our own, in language appropriate to their understanding, not ours, our faith —however urgently or eloquently articulated—becomes irrelevant to the compelling realities of everyday experience. This is why a generation that shows so many outward signs of religious revival can at the same time exhibit such appalling evidence of immorality. It is not God whom we have outgrown, but a concept of God that was geared to an intellectual milieu long since left behind us. . . .
>
> We must rethink and rephrase those religious assumptions of the past that are still valid, expressing them in language that will make them immediately relevant to our daily needs. . . . This is probably the most urgent responsibility we face.

"NEW PROPERTY FOUND IN VIRUS"

A New York *Times* story from Canberra, Australia (Jan. 12, 1961) reveals some surprising results of experiments in micro-biology. The findings are that "dead" viruses can actually be rejuvenated by association with other non-living materials. John A. Asmundsen writes:

> A team of scientists here has discovered that dead viruses can be brought back to life by other viruses, just as dead but killed in a different way. The finding suggests the existence of a hitherto undetected property of viruses and it appears to open a whole new front in the battle against the still invulnerable virus diseases. In addition, the discovery promises to provide a powerful new tool for basic studies of heredity mechanisms and for manipulating the virulence of viruses.

Altering a Karmic Physiological Balance

As the recent Theosophy Company pamphlet, *Health and Therapy,* suggests, during the years when vaccines were being refined, evidence accumulated to show that all previous immunological theories have been grossly oversimplified: that is, the value of inoculation as protection against a given virus apparently depends upon the particular subject or patient. In some instances a peculiarly virulent case of infection may result from the means of protection, and there are definite suspicions that protection against one disease may render the subject more vulnerable to another. In other words, while the case for immunological programs may seem statistically sound, the old subject of the possible side- or after-effects of wholesale immunization is beginning to come into focus for researchers. The pamphlet, *Health and Therapy,* emphasizes "the 'long-term,' delayed, and unpredictable effects which *may* accompany any hybridization of materials injected into the blood stream," and suggests that "if there is a statistical correlation between the widespread use of injections and the increase in chronic disorders, this concern is certainly warranted." And finally:

> The question naturally arises as to whether widespread injections—either injection of human blood, or drugs such as penicillin, or of viruses or antitoxins—may not contribute to a general lowering of the responses in the blood stream and organs of some millions of persons.

Auto-Immunization

In recent years medical journals have reported results of studies in the field of auto-immunization, which, according to Stedman's *Medical Dictionary,* is "the natural process of immunization against a disease effected by an attack of the same." In a discussion of this phase of immunization together with its implications, William Dameshek and Robert S. Schwartz writing in *Blood* (October, 1959), describe the cellular reaction that takes place during immune response:

> The response, once begun, continues and may in fact become permanent. Here the abnormal protein (i.e. antibody) produced is directed against the individual's own cells or tissues. . . . At the cellular level auto-immunization may be said to represent an abnormal, self-replicating proliferation of cells producing an abnormal protein, which is usually harmful to the host . . . Does this therefore represent the formation of a new "race of cells, genetically different, which continues to reproduce in an abnormal fashion and to produce abnormal protein"?

RELATED TO LEUKEMIA

Dameshek and Schwartz continue:

> The inciting agent in most cases of auto-immunization is unknown, but in some there appears to be at least a temporal relationship between the onset of the auto-immune disease and viral infection. . . . The auto-immune type of leukocytic reaction has many points of similarity with the leukemic process. In both something seems to have occurred to change the growth habits of a group or groups of white cell tissues. In both an abnormal proliferation may be initiated by a totally extraneous agent, such as ionizing radiation, chemical, or virus, which may conceivably induce the development of a new "race" of cells, possibly by enzyme deletion, leading to somatic mutation. In both, the proliferation, once begun, is self-replicating and in both the abnormal cellular tissue, whether leukemic or immunologic may result in the formation of abnormal proteins.

The cellular proliferation thus observed is also discussed by Hilary Koprowski in an article in *Cancer Research,* June, 1960. This writer notes the growing body of literature on this point:

> Several reviews published recently deal with speculations that certain neoplastic conditions such as leukemias, Hodgkin's disease, and other malignant lymphomas are expressions of an immunological fault of the host, resulting in auto-immunization.

ANEMIA AND INFERTILITY

A further statement along this line is found in the *British Medical Journal,* Oct. 17, 1959.

> Of the many diseases suspected of arising as a result of auto-immune reactions the evidence is most convincing in the acquired haemolytic anaemias, Hashimoto's disease, and certain cases of male infertility associated with circulating antibodies to spermatozoa. The evidence for a similar pathogenesis of the collagen diseases is less well founded, though in both rheumatoid arthritis and systemic lupus erythematosus serum factors are present which have many of the properties of anti-

> bodies against various body antigens . . . The discovery of these antibodies in most patients with rheumatoid arthritis and systemic lupus erythematosus has provided a tremendous stimulus to the search for further evidence of auto-immunity as a cause of disease, and it may well be that, as with the tuberculin reaction and other manifestations of delayed hypersensitivity, the active agent is not to be found in the plasma proteins but in the fixed and circulating cells of the lymphoreticular system.

It is suggested that more animal and clinical research is needed to clarify clinical manifestations of malignant lymphomas.

From Clinic to Logic

One conclusion to be drawn from these studies in "auto-immunization" is that the fight made by the body against invasion by specific bacteria or viruses may heighten its sensitivity to other diseases. Theosophical opponents of immunization are therefore compelled to consider the possibility that a serious infection may produce some of the hybridizations which are suspected as originating after a vaccine has been introduced. In short, the fewer diseases one manages to contract, even of the childhood variety, the better. And this leads to the realization that there is no substitute for dietetic care and general bodily good sense.

On the other hand, if auto-immunization has been convincingly demonstrated as a cause of further or different diseases, one can readily imagine that the sudden entry of a vaccine or serum into the subject's blood or lymphatic system might work much more rapidly and virulently to prepare the way for other ailments. Of course, the last word on immunological research has not been said, but the Theosophist feels a natural obligation to call attention to every indication, as developed in medical research, that there may be unsuspected consequences when the natural bodily balance is altered—and that such consequences may in many instances be extremely undesirable.

Earth's Crust Floating?

A column in the New York *Times* for Sept. 17 summarizes speculations resulting from intensive scientific observations of the volcano of Kilauea in Hawaii. Data obtained during recent years provide grounds for the following:

> Scientists postulate that a soft layer, sixty or more miles thick, is sandwiched between massive layers of hard rock. Its upper surface is thought to lie some thirty miles beneath the oceans. Its distance

beneath the continents is variously estimated at between thirty and sixty miles.

This sea of soft rock may provide the answers to many questions, such as how the locations of the poles or the continents could have changed in the past. Ancient magnetism, frozen into rocks when they cooled millions of years ago, points to the existence of various early locations for the poles.

SOLUTION TO SEVERAL PROBLEMS

The objection to the theory that "the continents have drifted here and there, or that the earth's crust, as a whole, has slipped with respect to the interior," has been that "the rocks welding the crust to the interior seemed too rigid." However:

> Mushy rock could act like grease around a bearing and permit such slippage. Geophysicists now suggest that a soft-rock theory may also explain why continents sink so readily when laden with ice sheets and rise again when the ice melts.
>
> Some believe that the soft-rock sea may also have furnished the original "hot soup" from which all igneous rocks we see around us were formed. The origin and great diversity of such rocks has long been a puzzle. It is now suggested that the basic soup-molten rock known as magma—is that portion of the rock within the soft-rock sea that melts at the lowest temperature. Being lighter than the rest of the rock in that sea, it rushes upward whenever the crust cracks open.

OCCULT SIGNIFICANCE

In *The Secret Doctrine* II, 329-30, H.P.B. explains the occult causes of axial changes and submersion of continents:

> The Secret Doctrine teaches that, during this Round, there must be seven terrestrial *pralayas,* three occasioned by the change in the inclination of the earth's axis. It is a *law* with acts at its appointed time, and not at all blindly, as science may think, but in strict accordance and harmony with *Karmic* law. In Occultism this inexorable law is referred to as "the great ADJUSTER." . . .
>
> Thus, since Vaivasvata Manu's Humanity appeared on this earth, there have already been four such axial disturbances; when the old continents—save the first one—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the *survival of the fittest* nations and races was secured through timely help; and the unfit ones—the failures—disposed of by being swept off the earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.